

RHODE-ISLAND.—Win. Adams, *Pawtucket*;—Geo S. Gould, *Warwick*.

[For a continuation of this list, see the last page last column.]

J. BROWN YERRINTON, Printer.

WHOLE NO. 645.

Hayti, or St. Domingo.
The Rev. Mr. Littlewood, an English Baptist

missionary at Ysita's Island, recently visited this region, and constitutes a valuable addition to his letters to the committee of the English Baptist Missionary Society, published in the April number of the Magazine, an extract from which is given below, contains much valuable and recent information concerning the Haytiens.

'The island of Hayti,' says a modern traveller, 'formerly Hispaniola, or St. Domingo, placed between the 18th and 20th degrees of north latitude, and from 68 to 75 degrees west, has a length of 360 miles from east to west, and a breadth varying from 60 to 130 miles. This island, so important for the commerce of the West Indies, is four times as large as Jamaica, and nearly equal in extent to Ireland. It is situated at the entrance of the Gulf of Mexico: is one of the four larger Antilles, and holds the second rank after Cuba, from which it is distant about 100 miles. It is bounded to the west of it about forty leagues; and Porto Rico, a large and now populous island belonging to Spain, twenty-two leagues eastward. On the north are the Bahama islands, at a distance of two or three days' sail; and southward, separated by 700 miles of ocean, is the great continent of South America.'

Hayti is an independent negro republic. The inhabitants of the island speak for the most part the Spanish and French languages. The ancient part of the island, where the Spanish language is still spoken, contains only one-sixth of the inhabitants, and the population of the Spanish part is estimated at, it

hundred and thirty thousand; of the French part, nearly seven hundred thousand. The French, or western territory, is the only part of the island that

has numerous towns and villages, and it is here principally that commerce carries on its exchanges with other nations. In the cities, the English, Spanish, and French languages are spoken by all. All religions are tolerated by the Haytian government, but the Roman Catholic is the religion of the people.

COMMUNICATIONS.

NANTUCKET, 1st mo. 18, 1843.
Letter to John C. Calhoun.

DEAR FRIEND:

I have perused thy letter to Alex. McCaine very attentively; and it is the first document from a public man, but there has been a regret, that slavery or

That letter will operate strangely among politicians at the next Presidential campaign, with the thinking part of the community in the free States, who will be looking for no other notice or opinions to office-seekers.

The questions discussed in the free States are: How are we looked upon by other governments? Do they look at us as a slaveholding government? What will we be in fifty years? Is our Declaration of Independence a dead letter? What are we doing in fifty years after the Declaration of Independence, that we do not live up to some part of it?

Let us, then, *white men* equal in the sight of God, and that being the case, we have no right to make any discrimination on earth, only as far as one has more knowledge than another; and that knowledge rightfully belongs to the whole, for the whole has the right to use it as well as itself alone. It is like the Declaration of Independence: it is for all men; not all white men, nor all black men, but the human family.

A mysterious Providence has thought proper to bring together, two races of the most opposite color and character of any two on the globe. They have

lives together, in peace and prosperity, with the greatest equality of rights to every race, and without deterioration to the superior.'¹

I cannot understand that Providence ever intended one race, because of their superior knowledge, that they should rear another race for the market, and that race, some of them, seven-eighths the blood of the superior race, should be sold to the slave States of Maryland now slaves. I am acquainted with some men who have been slaves who are more than half white.

'Living together in peace and prosperity' cannot mean never to go to bed, without being armed for fear of an insurrection, as is the case in most if not in all the slave States, and to be out of bed at night, we do not expect nor are we troubled, except once in a while, with an alarm of fire. We rear no insurrection among the population, because they are governed by laws of their own make. Hence the difference between free and slave population.

The superior race have not deteriorated, they certainly have not improved, in proportion to the free States. The census gives a larger proportion of the free white population of the slave or southern States that cannot read and write. The southern States are in debt for their code of morals to the North, in the same proportion as the slave States are to the free.

The colored man, it is true, in the free States, does not stand as high on the score of moral and intellectual worth, as the white. The reason of that, is, his near approximation to slavery. The slaves,

of course, are the menials, and that has so far grown into our system, that we associate the colored man with all the menial offices, and do not like he should rise, and with this weight that we have put upon

I do not pretend to say that there are not great and good men who are slaveholders. They may think that they are really doing God's service, but still are mistaken. But while I thus judge, on the other hand, I think there are unprincipled men that sell their own flesh and blood into slavery; and those very men would not hesitate to sell the men of their own race into slavery, if they could, in order to defend the institution from the east and Jesus Christ in the bargain. It is those unprincipled men that we wish to get at. And how can we get at them so, long as such men as thou sustain and sanctify the institution? Thou art aware, that there is a great deal of white blood in slavery, and there certainly will be as long as the great men of the nation sanction it.

Slavery was abolished, it would make us the happiest nation on the globe: we should have nothing to contend about, we should go on in prosperity beyond any nation that ever lived—in that love for one another that Jesus Christ came to inculate.

Thou would probably say that the slaves are happier than they would be, if they were free. That may look well, but none of us would like to try the

Mississippi. I trust that does the most to free this country from the foul blot of slavery, will be the greatest man in the nation. His name will go down to posterity with more laurels than any other man. It will make no difference that has been his former life; if it is the life of a slaveholder, so much the better for the cause, for he can tell more about it. He can tell a great many little things, clear from the great subject of humanity, that will take the attention of the people.

May the time be not far distant, when we shall come up as one man to the rescue, and save our common country as a brand from the burning, for such opposite elements as slavery and freedom cannot live longer among us. There will be disunion among the democracy of the North and the South, if the South is broken, and the broken or a disunion of the South will take place. God grant that it may not, and that the South may give up her unholy traffic.

With these considerations, I believe thy letter will do more to stir up the minds of the people

The open and repeated enlistment of troops in several States of this Union, in aid of the Texan revolution; the intrusion of an American army, by order of the President, far into the territory of the Mexican government, at a moment critical for the fate of the insurgents, under pretence of preventing Mexican soldiers from fomenting Indian disturbances, but in reality in aid of, and acting in singular concert with, the efforts of the Mexican revolutionists.

Outrage by a Negro.—A negro belonging to Mr. Joseph Schlatter of Itherville, while working in the field a few days since, rose upon his master's son, and fractured his skull with a hoe. The fracture is so bad that the life of the young man is despaired of. The negro immediately fled, and up to the last accounts had not been captured.—*N. O. Pic.*

advantage of a single day's schooling in all my life, and such have been my habits of life as to instil into my heart a disposition I never can quite shake off to cower before white men. But one thing I can do. I can represent here the slave,—the human chattel, the despised and oppressed, for whom you, my friends, are laboring in a good and holy cause. As such a representative, I do not fear that I shall not be welcome to all true-hearted abolitionists. (Applause.)

that sentiment, and who keep up that organization rests the guilt of this enormous evil.

moment, a grand imposition and falsehood? Is it not a vast collective death's head, an illusion, a deceiver, and anti-Christ?'

broken up; and yet, after all this, you are," says, 'the most harmless of the famatics.' The mode of

There would be a real health of soul in the rates for the diseases, a real health of soul; and to purify the pocket and humble the return to you. Finding you are satisfied your good cause is what we should know. When the you, we must proportion to the zeal of Owen and his country. The compound of Exeter, are ample to the compound of Owen's economy, with the favor of free theories and all; the time was when such a upon whom it could have been, or have been. But that time of reverent prevailing rule by us it was in fact they contemned against the poor, and they continue to name-giving, with him on, he grumbled, he deemed so, to do without the name their own, not been or annihilation. The Priest,—the apoplexies, they, they feel they are pro- nresenting, and so act.

Owen, the well with his party, is been known of priestcraft a alive; that, who have open attack him might long sin- f, to the fact of peaceable m appear to be principles of C- es and their soc- together in p- ough he is n- of spirit of dea- at Institutions sciences of h- that all are foundation of w- wives and da- questions of ere the first h- to listen to fer- advantages, the spirit of f- and practice- Charistans ce, in co- has been ren- outbreak of this country- m. It is am- or avowed disc- disciples, b- many among- in wealth, v- though they- Some, because- Not now be- there, because- and co-oper- ous views, b- the conduct of the named n- grossly per- of truth ag- their aid, and- in a letter of- Convention h- them to go- that he is a- associates da- used to think- and the wa- know bette- who practice- of ascertain- imposed; but- is in any ma- it is not the- le in being g- of conduct of- that class of- market-place- that they a- religious pro- these are lim- or June gath- speech or a long- on, obtain- amount to a- ably room- er of the year- entering the- and then- belong to them- know that, if- these assum- ing to them- gious trader- dvancing his

another man as not belonging to them implies that they are the leaders in the cause which he is presuming to advocate, and it operates on those who would ask, what say the scribes? as an announcement that the scribes and pharisees have not believed on him, that they have a character to lose, and that he has not made broad his phylactery, according to their fashion. But he had gone to them, and fastidiously his role and his doctrines to their standard, he might then have gone forth, without usefulness it may be, but duty impelled him to do so. Do not the various societies that exist in the religious world require nearly as much looking after, as most of those governmental institutions that now control the world?

I have much to write to you, but the 'Great Western' is to leave Liverpool to-morrow, and I must therefore postpone, until my next, all that I have to say, save this—that I am,

Dear Sir,
Yours truly,
EDWARD SEARCH.
WILLIAM LLOYD GARRISON.

Letter from Gerrit Smith.
PETERBURGH, May 8, 1843.
WILLIAM LLOYD GARRISON:

My DEAR SIR—I thank you for your prompt publication of my letter to you of 28th ultimo. It is another evidence that you would not do me intentional injustice.

I shall be content to be forever silent about our disagreement, when I shall have spoken in this letter a few more words of explanation.

In a public letter last winter, I charged, 1st, that the Liberator and certain other newspapers do not hold the language which they should do, on the subject of abolitionists separating themselves from all pro-slavery parties—and, 2d, that, in one of the numbers of the Voice of Freedom, C. C. Burleigh 'favors the idea, that men may be good abolitionists, and yet cling to pro-slavery parties,' &c.

Soon after the appearance of this public letter, you referred to it in the Liberator; and, by an obvious mistake, applied my second charge to yourself. You neither admitted nor denied the truth of my first charge. Look at the number of the Liberator in question, and see if you did; and see if I was bound to suspect that you did. I then wrote you, that the charge, of which you complained, was against Mr. Burleigh, not yourself. You published my letter. I wrote you again, and complained of your preface to it.

The Liberator, which I received to-day, contains my second letter. Your comments upon it are objectionable in three particulars—1st, They do not admit your error in making me charge you with what I charge Mr. Burleigh; 2d, They convey the idea, that it was my first instead of my second charge, of which you originally complained; 3d, You deny the truth of the 1st charge.

Now, it is probable that you will say, that the first and second charges in my public letter, are substantially but one and the same charge. In saying so, you will show your misapprehension of my meaning; but, it will, nevertheless, be such a misapprehension as I can easily account for, and, therefore, easily excuse. Thus far, in our disagreement with each other, we can get along very well; and I will say no more of the first two of the three particulars which I have specified. But, my third objection I must insist on. I insist that you should have admitted, instead of having denied, the truth of my charge, that the Liberator does not require a withdrawal from all pro-slavery parties. I do not say that the Liberator is as shockingly bad in this respect as the National Anti-Slavery Standard. The latter declares a connexion with pro-slavery ecclesiastical, as well as pro-slavery political parties; whilst the former scolds the idea, that they are abolitionists who cling to pro-slavery ecclesiastical parties. This only makes it the more strange, however, that there should be scores of imitations, and not a few direct declarations in the Liberator, that men may be abolitionists, and yet belong to the whig or democratic party. The tone of that newspaper, on this point, is in keeping with the employment of a tenacious member of the whig party for its Washington correspondent. And if you will believe it, I am uncharitable enough to consider this wrong tone to the apprehension that a right one would favor the Liberty party. But for this apprehension, William Lloyd Garrison would, in his thunder tones, tell all members of the whig and democratic parties, that they are all slaveholders. He would not except from his denunciation even an Adams or a Giddings, or a Slade. He might give them what credit he pleased for abolition motives; but he would, nevertheless, tell them, that all who belong to the parties, which have power to make or repeal our national laws, are slaveholders.

A word in reply to your defence of Mr. Burleigh. If I have done him wrong, he is capable of showing it. I admit that the communication, on which I based my charge against him, is not as objectionable as I thought it to be, on my first reading of it. Things which I, at first, supposed that he said of himself and others, I now suppose that he said of others only. But these things I did not charge upon him. Inasmuch, too, as he promptly repelled my charge against him, I promptly admitted, that I must have misapprehended him in the subject matter of it. I know not, however, but he will admit, that his communication, on which I based my charge, does count men as abolitionists, notwithstanding their adherence to the whig and democratic parties; and, to my eye, though, I am to presume, not to his, is the sum and substance of my charge against him. Of course, Mr. Burleigh, more than yourself, would admit a man to be an abolitionist, who would admit a man to be an abolitionist, and yet cling to the whig or democratic party, here is a point on which I take issue with you both.

Your friend and brother,
GERRIT SMITH.

REMARKS.
I am not tenacious of having the last word in this slight controversy; but it seems to me that this letter of Mr. Smith is full of words, words, words; used, not to purpose, so far as elucidation or defence is concerned. Instead of being convinced that I misapprehended his meaning, I am confirmed in the opinion, that he intended to bring what I pronounce a false accusation against the Liberator. Most certainly, I regarded 'the first and second charges,' in his public letter, 'as substantially but one and the same charge.' He accused Mr. Burleigh of favoring the idea, 'that men may be good abolitionists, and yet cling to pro-slavery parties.' He now calls upon me to admit the truth of his charge, 'that the Liberator does not require a withdrawal from all pro-slavery parties!' Where, then, is the difference between these imputations on our anti-slavery consistency? I can admit no such thing; nay, I say that there is no real truth in the charge.

Pro-slavery, in every shape, in every party, in every sect, is unsparsingly denounced and renounced by me in the Liberator; and a separation from pro-slavery sects and parties is advocated as anti-slavery duty. Instead of Mr. Child being 'a tenacious member of the whig party,' he stands isolated from it, on abolition ground. As to the sling, that I restrained from uttering the convictions of my mind, in regard to the whig and democratic parties, lest in so doing I should 'favor the Liberty party,' it is unworthy of Mr. Smith, and an impeachment of my honesty as a man, and my fidelity as an abolitionist. I pass it without any further comment. In admitting, at the conclusion of his letter, that Mr. Burleigh and myself would not admit a man to be an abolitionist, who votes for 'confessed pro-slavery men,' he contradicts the charges which he has brought against us both, and renders any further refutation unnecessary.

Thanks to our London correspondent for his very acceptable letter.

The Anti-Slavery Standard.
The retirement of Mrs. Child from the editorial chair of the Anti-Slavery Standard will be deeply regretted by a large portion of the readers of that paper, and by a wide circle of admiring friends. Of her literary ability, it is superfluous here to speak, for does it not every where obtain recognition as of the highest order? Of the eminent service which she has rendered to the cause of the slave, since she gave utterance to her first 'Appeal' in his behalf, the friends of emancipation, on both sides of the Atlantic, are aware. No one doubts that she has endeavored to make the Standard, on its sides of the Atlantic, as useful to the anti-slavery enterprise, as possible, according to her convictions of duty and her views of right.

In her farewell, she gives as a reason for retiring from her public position—'The freedom of my own spirit makes it absolutely necessary. I am too distinctly and decidedly an individual, to edit the organ of an association.' An unjust inference may be drawn from this language; namely, that an official attempt was made to interfere with the freedom of her spirit, in editing the Standard; but no such attempt was ever made. She prepared every article for the paper precisely as her own taste and judgment dictated, and as independently as though she acted on her own individual responsibility. True, she failed to give satisfaction to all the friends of the cause; and so does every other anti-slavery editor, whether he is 'too distinctly and decidedly an individual, to edit the organ of an association,' or whether he is the official representative of any society. We make this explanation, not because we think Mrs. Child really intended to cast any reproach on the Executive Committee of the Parent Society, but to prevent any misapprehension that might otherwise exist in the public mind on that point. She says that she took charge of the Standard, with the declaration that she would work according to her conscience and ability; and she truly adds, 'I have kept my word.' And, after alluding to the conflicting complaints which have been made, in regard to her editorial course, she says—'I am not aware that any of these whirling eddies have, at any time, made me swerve one hair's breadth from the course I had marked out for myself. . . . I dared not substitute even a more enlightened conscience for my own.' Having thus 'enjoyed the freedom of her own spirit,' without censure from any official source, she cannot imply anything to the contrary by her language, without bestowing a rebuke where none is deserved.

Mrs. Child, we think, erred in judgment as to the character which she aimed to give to the Standard. She remarks, in her valedictory—'I have repeatedly said, that I did not intend to edit the paper for abolitionists. It seemed to me that the Liberator, the Herald of Freedom, and various 'Liberty party' papers, were sufficient to meet their want; and that the cause needed a medium of communication with the people. My aim, therefore, was to make a good family newspaper.' From the commencement of the Liberator, we have endeavored to make it such as the cause needs, and such as the state of the people requires, in relation to slavery. Your object had merely been 'to make a good family newspaper,' we might have extended our subscription list, it is true, and given far less offence, to this pro-slavery nation; but we are constrained to believe that, in that case, the Liberator would not have been so serviceable to 'the cause' as it has been. Surely, the tone and spirit of the official organ of the American A. S. Society should be all that the most thorough-going abolitionist can desire—not, however, for their gratification, but because the exigencies of the times, and the claims of the bleeding bondman, demand it. It should not shrink from controversy, but be always aggressive on the slaveholding power, giving no rest to Church or State, but filling them both with condemnation, until they proclaim liberty throughout all the land to all who are enslaved. It should be especially careful not to be well-spoken of by those who are in a pro-slavery position or state of mind, but should be signalized for its daring and hardness in carrying on the war against whatever arrays itself in opposition to our cause. Its usefulness will be in proportion to the amount of pro-slavery malignity drawn out against its existence.

Having a constitutional distaste for rugged controversy, Mrs. Child has consulted her own feelings in retiring from the Standard, not being willing to sacrifice her convictions of duty (a most commendable trait), even to please some of her most attached friends, nor wishing to stand in the way of any one who can infuse more vigor and spirit into its columns. Whether such a person can be found, is a problem not yet solved; but it is hoped and believed that such an arrangement will be made as will accomplish this end, and still secure the literary contributions of Mrs. Child to the paper as heretofore, as well as such anti-slavery aid as she may find time and opportunity to give to the cause. Heaven reward her for all the sacrifices she has made, and all the labors she has performed, to set the oppressed free! Her name and fame are indissolubly connected with the redemption of the human race.

The Division.
An Eastern correspondent of the Cincinnati Philanthropist, who writes from Boston, expresses his surprise and regret that the friends of the old anti-slavery organization refuse to coalesce with those of the new. His letters are written in a catholic spirit; but, surely, he must either have a very defective memory, or be profoundly ignorant of the causes which led to the separation between the professed friends of our cause in New-England. Is it for those who have seceded from the old platform, on which they were as heartily welcomed as any who now stand upon it,—who have done every thing in their power, by personal calumny and furious persecution, to destroy the American Anti-Slavery Society, and to hold up to infamy its faithful adherents,—who have refused to walk on terms of equality and brotherly kindness with those who were once members with them of the same association,—is it for such persons, or for any one who is familiar with the facts in the case, to express either grief or astonishment that there is still a division in the anti-slavery ranks? On whom, except themselves, rests the blame? What hinders us all from 'mingling like kindred drops into one,' except their own pride of heart, their personal jealousy, their sectarian exclusiveness, their love of domination, their contempt of woman as an equal co-laborer in the broad field of philanthropy? If they sincerely desire to be united with us, as in former days, the way is open. Let them confess their error, and stand shoulder to shoulder with us on the same platform, which, in an evil hour and for an evil purpose, they abandoned in an angry mood. How can two walk together, except they be agreed? It is not that we are unwilling to walk with them, but that they stand aloof from us. They are the seceders, not we—they objected to our company, not we to theirs—they denounced us as unworthy of co-operation or countenance, and joined with our foes to crush us to the dust. Under such circumstances, it is not now believe that they formerly alleged against us, and if they are now prepared to justify their act of secession, it is certain that they cannot and ought not to desire a union with us; and especially, that they cannot complain that we are no longer one body, throwing the blame upon us for the existing division. If they feel that they committed a serious error in withdrawing from our ranks, and that all who are in principle opposed to slavery may labor harmoniously together for the overthrow of slavery, under the Constitution of the Parent Society, (which has undergone no change, as to the terms of admission, since it was framed), why do they not magnanimously say so, and return again to the old platform? Is this exacting too much of them? Is it an unreasonable condition? No. What other course can they honorably pursue, if they are convicted in their own minds of wrongdoing?

We should like to see the amiable correspondent of the Philanthropist point out any better, or any other mode of reconciliation. If the charge be, that both parties be in the wrong, let that charge be substantiated; and if it cannot be, (and we affirm that it cannot,) let no imputation be cast either upon the integrity or liberality of the friends of the American Anti-Slavery Society.

The American Church.
The able Essay on 'Caste and Slavery in the American Church,' by a Churchman, which recently appeared in the 'New World,' and from thence was transferred to our columns, is now presented to the public in pamphlet form.—Wiley & Putnam, of New-York, being the publishers. We believe we are correct in the supposition, that it is from the pen of JOHN JAY, a son of Judge WILLIAM JAY, and one of the most promising essayists of the times. It is respectfully inscribed to the Right Reverend Bishops, the Reverend Clergy, and the Laity of the Protestant Episcopal Church in the United States; in as much as it relates to the present pro-slavery condition of that Church, in particular. Episcopacy, from its nature and structure, seems to be hostile to Reform, in every shape. It seeks nothing beyond the forms of godliness and the existing state of public opinion. It has less vitality, if that were possible,—than an Egyptian mummy. The charges which 'A Churchman' so boldly and faithfully prefers against it are undeniably true; but why marvel that grapes cannot be gathered from thorns, or figs from thistles? The tree (like every other sectarian body,) is evil, and the fruit of it death; and its destiny is to be cut down, and cast into the consuming fire. The author of this Essay, we venture to predict, will make his appeal to the Right Reverend Bishops and the Reverend Clergy, in vain, but not to the Laity, the people at large. The former constitute a class who are the farthest removed from the kingdom of heaven, and whose damnation slumbereth not. Receiving, as they do, honor one of another, how can they believe that truth which unfrocks them, and makes them no better than carpenters, falsermen, and cordwainers? As a body, their reformation is utterly hopeless. They will die in their sins, and give no token of repentance. But the Laity may be addressed hopefully. They are those who never perish, and who, though for centuries crushed beneath the burdens of civil and ecclesiastical tyranny, are yet to establish freedom and equality throughout the world. Among such let this Essay be scattered, as good seed sown on good ground. It will serve to arouse their moral vision, to give them higher views of Christianity, to put weapons of offence and defence into their hands against their implacable enemy priestcraft, and to infuse courage into their souls to walk worthily of themselves as the children of a common Parent, as the members of a common family.

It is cheering to find in every sect, however corrupt it may be, those who are determined to know and to perform their duty, and who are able to soar above all denominational considerations in the strife for universal freedom. In what estimation 'A Churchman' will be regarded by 'the Right Reverend Bishops and the Reverend Clergy,' for his daring conduct, it is not difficult to determine. He has spoken against caste, and he will assuredly lose caste among them; he has written elegantly, learnedly, vigorously, in defence of scorned and imbruted humanity,—but elegance, learning and vigor of style will not be able to screen him from the vials of their indignation. But he has done the people good service, and the people will not hesitate to give him a place in their hearts, which is the next thing to be desired after the approbation of Heaven and a good conscience.

More of the Latimer Case.
'The Latimer Case' has most certainly been a very bad case for all slave-hunters, a very good one for the cause of equal rights, and a very hopeful one for every fugitive from slavery, who shall hereafter venture to tread in the footsteps of his illustrious predecessor, GEORGE LATIMER, and seek an asylum in the old Bay State. It was said, years ago, that 'much remains unsung.' Taking the hint on this point, an anonymous poet of this city, has just published an original Satire, in a neat pamphlet form, entitled 'The Virginia Philosopher, or Few Lucky Slave-Catchers: A Poem; by Mr. Latimer's Brother.' It has a very caustic preface, and also some excellent 'notes' to illustrate the text; and was commenced as a parody upon Watts's Indian Philosopher, as a means of immortalizing the persons, and their abettors, who were engaged in the business of re-enslaving George Latimer, after he had obtained freedom for himself and family by a successful flight. As a sample of its merit, we copy the following stanzas:

'But tell me, honest Goliath, do
What wondrous men you have in view,
In this romantic tale?
What priest, in righteous garments dressed,
What statesman, in whose patriot breast
Honor and truth prevail?
Point me the honest priest, I beg;
Is't WINSLOW, FROTHINGHAM, or HAGUE?
Shepherds with crooks, 'tis true:
What statesman, whose aspiring eyes
Seek only truth's and honor's prize?
Is't CRESSWELL, ARTHURSON, and WARE,
And all the slavish crew?
Good! laugh the Slaves of Kossuth—
'Capital! a splendid joke!
Your patriots and parsons!
Yet hear—for soon I'll show the key
Which all this locked up mystery
Displays, dissolves, unfastsens.
Referring to the clergymen, whose names he has cited, the satirist says, in a note—'Selected as representatives of the Orthodox, Unitarian, and Baptist influences in Boston, and remarkable, if remarkable at all, for sermons favoring slavery and hanging, and for inviting slaveholding clergy to preach Christianity to the churches in Boston. The other names in this stanza equally represent the whigs, democratic and Tyler factions of the great slavery party in politics, and possess a fame, or rather infamy of their own, too well known to need illustration.'

The Alton Affair.
The following facts were related at the late meeting of the American A. S. Society, in New-York, by Daniel Call, a travelling preacher from Genesee Co., N. Y., of the 'Christian' order. They were communicated to him by David Boaz, who resides at Alton, and was a member of the grand jury at the time the murderers of Lovejoy were brought before the judicial tribunals. He met with David Boaz at the house of his father, in Bucks county, Pennsylvania, on the first day of May inst. David Boaz said, 'I am well acquainted with the man who killed Lovejoy. I stood close by the corner of the building. He had a double-barrelled gun, and stepped around the corner of the building, and fired, and stepped back; and I was the first person who spoke to him after he shot. I asked him if he killed any body. He said he didn't know. His gun was loaded with buck-shot, and he fired both barrels at once. There was a man squat down, or fell down, when he fired, and in a few minutes they cried out, 'Lovejoy is dead!' This same man was taken up. I was one of the grand jury, and they could not prove any thing against him, and I never 'let on' that I knew any thing about it.'

There were six more persons present at the time this conversation took place between Daniel Call and David Boaz. Boaz was at that time, and is now, a member of the Methodist Episcopal Church, and, according to his own showing, was one of the mobocrats who participated in the Alton tragedy.

CONVENTION AT NANTUCKET. Our friend Bradburn, of Nantucket, is notified that the individuals, whose attendance is desired at the contemplated Convention in that place, in June, will not be able—much to their own regret—to visit the Island, at that time. Shall we hear from him again on the subject?

New-England Convention—Grand Rally of Abolitionists—The Tabernacle—Faneuil Hall!
The time for holding the New-England Anti-Slavery Convention was cruelly stated, in our last, to be on Tuesday, the 23d, instead of the 30th instant. The spacious building, which has been erected in Howard-street, by those who hold Mr. Miller's views of the Second Advent, has been hired for the three days' session of the Convention, evenings excepted; and as application has been made for Faneuil Hall, on Wednesday and Thursday evenings, May 31st and June 1st, no doubt that it will be also obtained for the use of the Convention. All the true-hearted abolitionists of New-England are hereby summoned to give their attendance, *en masse*, on that great occasion, as well as all those who need more light to enable them to understand the merits of the anti-slavery controversy. Arrangements will be made to provide for the accommodation of delegates on the most reasonable terms, and such as may have it in their power to evince the spirit of hospitality towards their anti-slavery friends from abroad will do so most cheerfully. Let this be such a gathering in behalf of our glorious cause as has never yet been known in New-England! Let the proceedings of the Convention be such as to rock the country afresh with anti-slavery excitement, as if shaken by a great earthquake!

Grand Meetings in New-York.
We send our congratulations to all the friends of the American A. S. Society, both on this and on the other side of the free Atlantic, in view of the harmonious and spirited meetings of the Society, during three days of the anniversary week in New-York. The delegation from the East was not so numerous as usual, but the West, even as far as Indiana, was ably and numerously represented. Many came together for the first time to see and embrace each other, as fellow-laborers in the cause of human rights, and never while memory remains will they forget the cheering interval on the occasion; which was the more to be prized, in as much as it was obtained solely by raising the standard of anti-slavery action to its utmost height. At no time have the prospects of the Society been brighter, and during the coming year its operations against slavery will be of the most vigorous kind. In our next, we shall be able to give the official proceedings, when we shall expatiate more at length on the subject.

We advise all abolitionists, and lovers of music, to purchase copies of the Anti-Slavery Melodies, just published by our worthy friend, JAMES LINCOLN, of Hingham. For sale at 25, Cornhill.

The New-York Express having given the best (though still a very imperfect) report of the speeches delivered at the anniversary of the American A. S. Society, we have accordingly transferred it to our columns. We wish it were in our power to give the speeches as they were delivered, at length.

OBITUARY.
Passed from earth on the 2nd inst. Miss CAROLINE HENSHAW, daughter of Dea. Josiah Henshaw, of West Brookfield, aged 18 years.
Her disease was Erysipelas, and so determined was its progress, that she breathed her last in one week after her attack. This suddenly were her friends called to mourn the loss of an affectionate, amiable, and beloved daughter, sister and friend.
A few weeks previous to her departure, she was led to feel the importance of possessing religion as a living principle in the soul, and, as she hoped, consecrated herself truly to the service of her Saviour; and although absent from the paternal roof when her spirit took its flight, yet her friends have the joyful consolation, that she has gone to her Heavenly Father's house, in a brighter and happier world.
She had, for some time, been an efficient member of the Anti-Slavery Society, and, at our last monthly meeting, held the Sabbath previous to her attack, she was present in the full bloom of health, and renewed her monthly subscription for the present year, (it being the commencement of our financial year),—and had she remained, would have continued to use her influence in the work of reform, actuated, as we hope, with higher, purer motives than before. But her work is done, and she has gone to receive her reward.
The day following her departure, funeral exercises were held in the hall of the Quabog Seminary at Warren, (of which she was a member at the time of her death), that were unusually interesting and appropriate; and the large number assembled, as well as the sympathy expressed by the pupils and others present, showed that one had gone who was indeed beloved and respected. Her remains were then conveyed to her father's house in Brookfield, where, on the succeeding day, farther funeral exercises were held, at which were assembled a large number of sympathizing friends from her own town, manifesting by their expressions, that where she was best known, she was not less beloved. From thence, they were followed to their final resting-place by a train of deeply afflicted relatives and other friends. Thus, in life as we in death. May we, like her, be prepared to obey the summons!—Communicated.

Tragedy in Mississippi.—We copy the following from the Jackson (Miss.) Southern, of the 26th ult:—
'We learn from a gentleman direct from Benton, Yazoo, county, some of the particulars of a most melancholy occurrence. It seems a Mr. Trice had been hunting, and on his return he heard a noise in his gin-house. He entered, and asked the cause—no answer was returned. He got off his horse and opened the door—a runaway negro man and his wife, the property of a Mr. Vaughn, were inside of the door. The negro man raised a rifle loaded with slugs, and fired at Mr. Trice, the slugs entering his body and head. He asked the negro why he had shot him—no answer was returned, whereupon he raised his gun and shot the man down, at the same time severely wounding the woman. Mr. T. walked a few steps and sat down, and in a few moments died.'

Deplorable.—A son of Mr. Millman, near Chicago, snapped a rifle at the head of his little sister, in sport, and by direction of his father, which proved to be loaded, and was discharged into the forehead of the child, killing it instantly.

Fourth of July in Boston.—The Common Council of Boston have appropriated \$500 for a city celebration of the Fourth of July next. There will be a procession of the city authorities and citizens, and a public oration in the day time, and music and fireworks on the Common in the evening.

Affecting Suicide.—Two young Choctaws, recently returned from school in Kentucky, to their homes on Red River, committed suicide; one because he found his relatives in extreme poverty, and the other because he found the afflictions of his father estranged from him, his mother having died during his absence.

Cairo submerged.—The St. Louis New Era of the 25th says:—'The steamboat Champlain reports that the city of Cairo, at the mouth of the Ohio, is entirely submerged; nothing was seen of it on her passage up.'

Another Miller Tabernacle.—The Boston Mail says:—'We understand the Millerites have leased a lot of land belonging to Mr. Ashton, in the rear of Temple Place and Washington-street, where they will proceed to erect another Second Advent Tabernacle immediately.'

Fatal Accident.—As the steamer Massachusetts, from Nantucket, was towing the ship Daniel Webster into Edgartown, on Saturday last, the tow-line parted, and forced Obed Ray, aged nine years, son of Mr. Obed Ray of Nantucket, so violently against the windlass of the ship, as to cause instant death.

Murder by a Maniac.—Mr. Thomas Thomas and his wife, residing in Woodford county, Illinois, were murdered on the night of the 17th ult. by their son, who was a maniac. Hearing a noise in the direction of the building in which the unfortunate young man had been confined, Mr. T. and his wife went out to ascertain the cause, when they were met by the maniac, who had effected his escape, and were horribly murdered with the leg of a bench.

Mr. Woodsword, in consequence of communications from Sir Robert Peel and the Lord Chamberlain, has accepted the appointment of Post Laureate.

